



# *Brooklyn Jewish Center Review*

## ORTHODOX JUDAISM

By DR. ISRAEL H. LEVINTHAL

A Review of a New Book  
by Dr. Samuel Belkin

## THE REMARKABLE BERNARD BERENSON

By ALFRED WERNER

## RELIGIOUS CONTRIBUTIONS TO ISRAELI LITERATURE

By ARYEH NEWMAN

## AN ACCOUNT OF SUDDEN BUT FAMILIAR DEATH

By ELIAHU SALPETER

## OUT OF OUR PAST

Edited by MORRIS COHEN

A UNIFIED CONCEPTION HAS MARKED THE ARTIST'S PORTRAYAL OF MOSES THROUGH THE AGES. TOP, A 12TH CENTURY BRONZE; SECOND, A 14TH CENTURY SCULPTURE; THIRD, MICHELANGELO'S FAMOUS STATUE, AND, BOTTOM, A MODERN WORK BY MESTROVIC.

SHAVUOT  
5717

*June*  
1957

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## RELIGION IN MADISON SQUARE GARDEN

**S**URVEYING the variety of themes and forms in the Bible, one is struck by the fact that they defy simple classification. Law, history, prophecy, lyric poetry and parable are side by side in the Bible, together with ideas so dissimilar that the casual reader puts them down as contradictions. This diversity of themes and books suggests to us, who base our faith on the Bible, that religion is a complex matter, embracing the multiformity of man's relation to reality. In fact, one book in the Bible, the book of Job, is an impassioned protest against those who oversimplify their religion, who found their faith on neat little formulas. For the author of the book of Job the strait-jacketing of cause with effect in religion is an abhorrent vending-machine theology. The religion of the Bible requires a depth of thought and an intensity of feeling that shatter our shallow notions of life.

Paganism in its heyday was simplicity incarnate. Cause and effect were packaged in a pat formula. The generous offer of gifts and sacrifices to the gods would bring, in turn, the generosity of the gods. Salvation was for the pagans an uncomplicated affair. Look through the preachments of the prophets, the wisdom of Ecclesiastes and the sublime poetry of Job and you must be persuaded of the Bible's utter rejection of the pagan's simple road to salvation.

If we accept this concept of the Bible we cannot help but view with apprehension the present evangelical campaign being conducted by Rev. Billy Graham at Madison Square Garden. Billy Graham, probably in all sincerity and in unsophist-

icated enthusiasm, has reduced religion to a billboard caption and to a spot announcement. His easy road to salvation lends itself well to mass assemblies in a circus arena or in a baseball park. But what he teaches and preaches is not the Bible. A Christian too accepts the books of the Hebrew Bible as sacred and canonical. Though Rev. Graham's great claim is that he preaches the fundamental message of the Bible, he in no way conveys the true meanings of the sacred texts. One cannot help but feel that he himself has not grasped the complexities and deeper meanings of the Biblical faith. There is much truth, more than its author is likely to admit, in the slogan

advanced by a Catholic clergyman to counteract Graham's appeal, "Don't be half saved."

For the moment Billy Graham may be generating much enthusiasm in the ranks of the religious, leading even some Jews to hope for a mass revivalist movement along the same lines among their own people. But in the long run, this oversimplification of religion and this shallow theology can only remove persons from the faith of the Bible. For us Jews there can be only one way back to religion and the synagogue,—that way, and it isn't a simple one, is through the study of the Torah and meditation upon its wisdom.

—BENJAMIN KREITMAN.

## SHAVUOT-1957

**T**HE festival of Shavuot, celebrated this year on June 5th and 6th, was originally an agricultural festival. But in time its agricultural significance receded into the background and its traditional designation as the *Zeman Matan Toratenu*—the time of the Revelation of the Torah—came to the fore. This theme now dominates the festival and gives it a special importance in our sacred round. Most appropriately, on this holiday Consecration and Confirmation exercises are held for our young people in the synagogues, thus emphasizing the role of the Torah—the disclosure of God's will—in the life and destiny of the Jewish people.

For us today the word and concept of *revelation* embrace within themselves a new direction for man and a renewed faith in his future. Until his illusions were tragically shattered, modern man

believed that he possessed within himself the wisdom and the resources for the good life. With great ingenuity he fashioned sciences and philosophies that were to be the guides to a happy existence for man individually and collectively. Man could not help but marvel at his own resourcefulness and then look forward to the limitless progress that lay ahead. Man's faith was centered and

(Continued on page 22)

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# "JUST BETWEEN OURSELVES"

"בין לבין"

*An Intimate Chat Between Rabbi and Reader*

## A HAPPY REPORT

ON SEVERAL previous occasions I discussed in this column the sociological problem that today faces most urban communities in the country—the problem of the integration of people of different races. We, in our neighborhood, the Eastern Parkway and Crown Heights sections, have also had to face this problem.

I am happy and proud to attest that a very large majority of our people have solved this problem in a democratic, human and true American fashion. They recognized the truth that new residents, whether white or colored, must be judged by character and not by the color of their skin, and that doing otherwise would reveal a prejudice unworthy of our Americanism and Judaism.

But the people of our section did more. They wanted to preserve the fine character of our neighborhood, to maintain its reputation as one of the preferred neighborhoods in our entire borough, and so they organized what is now known as the Crown Heights Taxpayers and Civic Association, to devote itself to the realization of these high purposes. It is interesting that some of the leading spirits in this Association are fine new Negro residents who moved here just because they wanted the advantages of a better neighborhood and are as eager as the white residents to maintain the high standards of this section.

Knowing of my keen interest in the work of the Association, the vice-president and treasurer, Mr. Abraham Meltzer, recently sent me a lengthy report of its achievements to date, and I know that the readers of our *Review* will be as interested and as glad to learn of these achievements as I was.

"From a membership of one hundred and fifty in 1953," the report states, "our organization has grown to six hundred and eighteen residential property owners. The area involved extends from

Bedford to Schenectady Avenues and from Eastern Parkway to Empire Boulevard. In this segment of our borough there are fifteen hundred one- and two-family homes.

"We have installed and maintain thirty alley lighting fixtures for the safety of pedestrians, occupants of vehicles, neighboring property owners and tenants in apartment houses. We have succeeded in obtaining new type lighting standards with closer spacing for nearly all our streets."

In addition to these practical improvements, which greatly add to the comfort and safety of our residents, the Association has also undertaken an educational campaign. The report continues:

"This year we adopted a policy of sending educational literature to all residential property owners whether members or not. Sanitation rules, a fire safety pamphlet, a police crime prevention bulletin, park department procedure, a treatise on alternate parking, and a letter explaining the importance of zoning, have not only given our local residents impetus to maintain the high quality of this community, but have also acted to create a strong feeling of neighborhood pride."

The greatest and finest achievement of this body—and due credit for this accomplishment must be given to its president, Mr. Joseph Krinsky,—was its success in having every street in the above mentioned area re-zoned, so that it became illegal to transform any hitherto one- or two-family home into a rooming house. That is what ruined many another section in this city, and it was an act of great wisdom on the part of the members and officers of the Association to work for the enactment of this provision.

I want to quote from the conclusion of the report, for I am confident the readers will derive joy and satisfaction from it:

"We have found from the percentage of returns of our mail that the exodus

of old residents has fallen off. We have also noted that the calibre of our new residents can be considered a credit to our community. Incidentally, many of our new neighbors joined our organization after your reprinted article was sent to them as an introduction.

"Recently, a member of the newly formed 'Mayor's Committee on Intergroup Relations' appeared at one of our general and executive meetings. We were informed that particular attention was being given to the Crown Heights area as a symbol of true Americanism in action, a fact that you had mentioned in your article two years ago. We have also been commended by a foundation organized to foster interracial harmony, and 'Action'—the American Council to Improve Our Neighborhoods.

"In closing, may I again thank you for your past interest in our functions, and for the dignity you have added to our organization by permitting us to use the article from the *Brooklyn Jewish Center Review*."

Needless to say that I am grateful for this report. There is just one further suggestion that I should like to offer to the Association, which I trust will be considered. I would like to see the area of their activities widened. I see no reason why the program should be limited to the streets south of Eastern Parkway and to exclude that equally important section north of Eastern Parkway. If the latter part of our neighborhood should be permitted to deteriorate it would in the end also affect the section to which their present activities are directed. The entire neighborhood is one unit, and all of it must be preserved as a fine residential section.

I sincerely believe that our residents, through the program of this worthy Association, are not only preserving the splendid character of our neighborhood, but are also rendering a great service to America and to American democracy in showing other communities how men of all faiths and of different color can live together as brothers, as children of the one living God.

Israel H. Perutthal

**A**N INTERESTING volume has just appeared from the pen of the revered and scholarly President of Yeshiva University, Dr. Samuel Belkin, "Essays in Traditional Jewish Thought," (published by the Philosophical Library) which will be welcomed by all who are concerned with the development of the religious life of Jews in America. This work is a collection of addresses and papers prepared for important occasions during the thirteen years of Dr. Belkin's presidency of the University. They deal with various topics: the role of education, the need for a synthesis of scientific and religious instruction, the role of the Rabbi, the function of the Synagogue and the Jewish layman, the relationship of parent and teacher, and, above all, the meaning and the role of orthodox or traditional Judaism in Jewish life. There is also one chapter, originally a letter to a former pupil, which deals with a theological theme, the concepts of Immortality of the Soul and Resurrection in Jewish teaching. Despite the differences of themes, there is an underlying unity throughout all the chapters—the harmony and interrelationship in Jewish thought between body and soul, between the material, or physical and the spiritual aspects of life.

In most of the subjects discussed there will be unanimity of agreement with the views expressed. Certainly no one today will dispute Dr. Belkin's statement, "A science which remains indifferent to the importance of morality in the life of society becomes, in the course of time, an opponent of morality." In discussing the program of the Yeshivah University in his inaugural address as President, he probes more deeply in the interaction between these two phases of education "It is not our intention," he says, "to make science the handmaid of religion, nor religion the handmaid of science . . . If we seek the blending of science and religion and the integration of secular knowledge with sacred wisdom, then it is not in the subject matter of these fields but rather within the personality of the individual that we hope to achieve the synthesis."

In his chapter on "Parent as Teacher and Teacher as Parent," he offers sound advice which would certainly be of help in solving the problem of juvenile delinquency which plagues our modern society.

He touches the heart of the problem when he says, "The actions which result from the child's rebelliousness may be characterized not as *juvenile delinquency*, but rather as *parental delinquency*."

The former student who asked Dr. Belkin for the clarification of the Jewish belief in immortality and resurrection posed a second question, whether he believed that a spiritual and cultural renaissance is taking place among the Jews of America. In his answer Dr. Belkin sees a connection between the two questions. "There are signs that we are approaching a religious awakening, not only in the Jewish community, but in the American community as a whole. . . . The problem of today is how to fuse the spiritual rebirth with our material world. An abstract spiritual rebirth may become merely an expression of immortality, a disembodied soul. What the world needs today is a *resurrection of the body, an infusion of spirit into material substance*." Merely talking about religion, even affiliating with a synagogue, will not usher in a spiritual revival. "The spiritual rebirth of our times can only assume significance if it expresses itself through *mitzvot maasiot*."

In several chapters he discussed the role of the modern rabbinate, the difficulties that face the young rabbi in the many tasks that have been forced upon him. In answering a young graduate who writes to him that he is disappointed in the rabbinate and seeks his advice, he writes: "The fact that many things disturb you shows that you have not lost your sincerity. A spiritual leader who is self-satisfied has *ipso facto* failed in much that can be expected of him. . . . You are exceptionally well prepared for the rabbinate. It is the *community* which is

## A Searching Analysis of a Controversial Subject Presented in a New Book

# ORTHODOX JUDAISM DEFINED AND DEFENDED

A Review

By RABBI ISRAEL H. LEVINTHAL

*not fully prepared* for your type of rabbinate." He pleads with him to make time for the further pursuit of scholarship, and despite the obstacles that he faces to continue to enrich the minds of his congregants with the fruit of his Jewish learning.

While all of these chapters make interesting and worth-while reading, there is no doubt that those discussing orthodox Judaism will arouse the greatest interest.

At the very outset, in his *Foreword*, Dr. Belkin says: "I have attempted to indulge neither in polemics nor in apologetics." This marks a new and most welcome approach in the writings of many of our orthodox leaders. The usual method to which we have become accustomed is one of attacking those who do not accept a viewpoint instead of an enlightened and reasoned exposition of one's own philosophy. Dr. Belkin is to be commended for his positive approach in discussing these important subjects. As a whole, he has succeeded in his purpose. Once or twice, he does refer to opposing views, as, for instance, when he quotes from the writings of "one of the chief exponents of the school of thought which believes that Judaism in America needs a complete revision." He answers not with attack, but in argumentative fashion, indeed he gives the author credit that for writing "with apparent sincerity." "We, too," he says, "agree with the thought expressed in this paragraph, but with one major difference, we believe that we are in need of a spiritual *reconstruction of our lives*, but not that we need to *reconstruct our spiritual heritage*." Whether his arguments will succeed in convincing his opponents is not the question—indeed, we have our doubts. The

important thing to note, however, is his approach in endeavoring to present, in dignified fashion, his arguments in defense of the orthodox position.

He recognizes the weaknesses in the orthodox group, above all, its lack of unity. He shows remarkable courage for a leader of an orthodox institution in strongly protesting against the current tendency among many of the orthodox leaders to try to segregate orthodox Jews from the rest of Jewry. "The religious philosophy of extreme separation, which means the complete separation of strictly observant Jews from the larger community, is hardly tenable here in America. Any attempt to make orthodoxy a mere sect or faction is wholly unacceptable in this country. . . . For a similar reason, the Polish, Russian and Lithuanian rabbinates never accepted the religious philosophy of separatist orthodoxy."

He also dares to criticize another group in orthodoxy which is becoming quite vociferous in our day. "On the other hand," he writes, after discussing the opponents of orthodoxy, "there exists today a small segment of the Jewish community which is extremely pious in theory and practice. This particular group feels that it can best live within the sacred heritage of Judaism if it ignores completely the contemporary environment and transfers, without the slightest change, the traditional Jewish way of life that their forefathers lived for centuries on the European continent. They refuse to conform to any modern standards even when such standards are not directly, or even indirectly, in conflict with the precepts of the Torah and our sacred traditions."

Dr. Belkin will be warmly commended by all thinking Jews—even among the orthodox—for taking this stand. Unfortunately, he weakens his own position when he tries to find something commendable in this group. "While we may not fully agree with their methods," he continues, "and may justifiably doubt their eventual influence on the American Jewish community, nonetheless we admire their devoutness and uncompromising devotion to our sacred heritage . . . nonetheless, we have deep and genuine appreciation of their way of life." Many readers will find logical contradiction in these two statements. Certainly there is

nothing to commend or to admire in a "devoutness" concerning a method and a theory that are in contrast to all that is true and noble in our historic tradition, a method that can only endanger the future of our faith.

The principal chapters in which Dr. Belkin discusses various phases of orthodoxy are: "Traditional Judaism in America," "The Jewish Community in a non-Jewish World: Problems of Integration and Separation," and "Translated, Transferred or Transplanted Judaism—which?" He is not at all enamored of the term Orthodox or Orthodoxy, which he admits came into existence in the middle of the nineteenth century. "There is no doubt that both the terms 'Orthodoxy' and 'Reform' were misnomers, for the former does not exactly define traditional Judaism. . . ." He prefers the Greek term coined by Josephus when he was asked to define traditional Judaism—*Theocracy*, which our author defines as "a model of living based upon the authority of God as revealed in the Torah and in the oral traditions, which were derived from the Torah, in accordance with the Kabbalah, which was transmitted from generation to generation."

Dr. Belkin elaborates in detail upon this definition. "To me, an Orthodox Jew is one who accepts the divine authority of the Torah as interpreted by the oral tradition." He stresses the important role that *Halachah*, Jewish Law, has played in the past and must play in the future. Thus far, his views are in agreement with the views of many of the leaders of the Conservative philosophy. They, too, feel that the current term, Orthodoxy, "does not exactly define traditional Judaism," and they too recognize the important role of Halachah in Jewish life. The difference however lies in the historic meaning of the term "Jewish tradition," and in the concept of the historic interpretation and development of Jewish Law.

The important question which faces the Orthodox, and which our author recognizes—and which, by the way also faces the Conservative group,—is how to interpret, and who is to interpret what the Halachah is. For in the tradition itself, there is often differences of opinion. Dr. Belkin himself quotes an interesting illustration: The Talmud in *Nedarim*

## IS ARAB-ISRAELI PEACE POSSIBLE?

By BORIS SMOLAR

WITH Israel entering the 10th year of its existence, top experts on the Middle East—both in Washington and at the United Nations—are taking a look into the future of Arab-Israel relationship. Their opinion is that Arab-Israel tension will continue for many years and that no magic formula should be expected to remove the factors responsible for hostility between the Arabs and Israel. Therefore, they believe that the most constructive view to take of the Arab-Israel problem is to accept this hostility for granted, but prevent it from exploding. This, they agree, requires that the United States and the United Nations do not tolerate belligerency between the Arab countries and Israel, regardless of legal arguments to the contrary.

In the long run, the experts assert, Arab-Israel peace can be reached only when there is an understanding between the United States and the Soviet Union

on stability in the Middle East to prevent a situation which might spark a third world war. However, as matters stand now, Moscow seeks to consolidate its position in the Middle East by keeping the Arab-Israel tension alive and by inciting the Arabs against Israel.

The experts are reluctant to publicize their views, lest their opinions be branded as defeatist. However, they are convinced that any study of the Arab-Israeli problem will show that it may take "generations" before the incompatibility between the Arabs and Israel is bridged. Hence a realistic appraisal, they say, is a necessary prelude to taking the steps that will prevent Arab-Israel hostility from breaking out of bonds. Such an appraisal, they claim, will definitely indicate that to limit the scope of action in this situation to what is attainable might prove extremely constructive.

states: "Simon the Just, and Rabbi Simeon, and Rabbi Eleazar ha-Kappar, were all of one theory, that a Nazarite is a sinner." Maimonides, in the *Mishnah Torah*, records it as *Halachab* that one who vows to become a Nazarite is considered a sinner. Rabbi Solomon ben Adreth, however, in his Responsa states that the *Halachab* is not necessarily so. The Talmud merely states that the above-mentioned Rabbis shared a *shitah*—a theory, an opinion—and a simple theory does not become a Halachah. With all due respect to Dr. Belkin it must be stressed that Maimonides does record the fact that the Talmud Rabbis' opinion is the *Halachab*, and, nevertheless Rabbi Solomon ben Adreth, despite his forced explanation, does state that the *Halachab* is not necessarily so. This excellent example simply proves that there are differences of opinion in many legal problems and different interpretations in solving legal problems.

Dr. Belkin makes, what, in the humble opinion of this reviewer, is an artificial distinction between a *shitah* and *halachah*,—between what should be regarded as a policy and what is actually the law. He himself, however, is forced to admit that such questions of policy were often regarded and treated as questions of law. After citing the example of the Agudath Israel's opposition to the political rebuilding of Zion, he admits: "There were many such instances when matters of *shitah* and matters of *Halachab* were often looked upon as one and the same."

The fact of the matter is, I believe, that this is the great weakness in the attitude of the official orthodox leaders today—they have turned matters of mere opinion and policy into matters of strict *Halachic* enactment. Witness the attitude that the *Agudath ha-Rabbanim*, the Union of Orthodox Rabbis, has taken in the matter of the new provision which the Law Committee of the Rabbinical Assembly, guided by one of the foremost Rabbinic scholars of this age, Professor Saul Lieberman, has inserted in the traditional *Ketubah*, or Marriage Certificate. Immediately the Union turned policy into law and proclaimed a *Halachic* decision that this *Ketubah* was illegal. They knew that similar provisions have often been added to the original *Ketubah*, that

everything was done in strict keeping with the *Halachab*, but here a definite *shitah*, or policy, was suddenly turned into *Halachic* enactment. There are many such instances which could be mentioned. The furor aroused by the ultra-orthodox group in Israel—supported by many of the orthodox leaders in America—against the drafting of girls and young women into the Israeli army, is certainly not supported by the traditional *Halachab*. This is another excellent example of such translation of *shitah* into actual law. The leaders of this opposition would strongly resent any suggestion that their action was based on mere opinion and not law.

Dr. Belkin offers a solution for all such questions of policy: "Such decisions should be referred to the leading authorities in *Halachab*, members of the practicing rabbinate, and also to lay leaders who are concerned with the preservation of orthodox Judaism." Anyone familiar with the realities of orthodox Jewish life would immediately recognize the practical difficulties that this suggestion would meet. Seeing the disunity that plagues their ranks and their leadership, it would be a task for the Messiah to declare who should be recognized as "the leading authorities in the Halachah." But even in theory there is a weakness in the suggested solution, as it is phrased. All who recognize the important role that *Halachab* must play in Jewish life if Jewish life is to have meaning, whether they are Orthodox or Conservative, will agree that it would help much if a body of leading authorities in the *Halachab* could be established. But such a body must be concerned *with* the preservation of Judaism and not be merely "concerned with the preservation of Orthodox Judaism." This body, to be effective, would have to be objective in the study of the Halachah and not partisan in its approach—it would have to study each problem, recognizing the inherent power of the *Halachab* to take cognizance of new conditions in life which face it.

Many interesting observations and opinions are offered by Dr. Belkin regarding orthodox Judaism. He is very optimistic about its future in America. Certainly it has made great progress in

the last decade or two. And he offers the proponents of Orthodoxy sound advice in order to realize his optimistic hopes, advice which, again, is unique in the approach of most of the orthodox leaders: "We shall never succeed in enhancing the cause of traditional Judaism by merely criticizing the non-traditional, anti-traditional or semi-traditional philosophies of Jewish living in America. In place of criticizing others let us rather engage in self-criticism, which is an essential element in the development of

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## EBAN BOOK FORECASTS ISRAEL'S FUTURE

A HOPEFUL view of his country's future is expressed by Ambassador Abba Eban in an epilogue to his new book, "Voice of Israel."

After surveying the ordeal of the past nine years, Mr. Eban said: "New vistas open up for Israel with international recognition of the right to free navigation in the Gulf of *Aqaba* and the Strait of *Tiran*."

Stressing Israel's "supreme national interest" and her developing international relations, Ambassador Eban said: "A long Mediterranean coastline and access to the Red Sea compensate Israel for her territorial confinement. Uniting the eastern and western oceans across a small strip of land, Israel can become a bridge across which the commerce of nations will flow between the two continental expanses—Asia and Africa on the one hand and Europe and America on the other. The nations of Asia and Europe, in their turn, can be liberated from exclusive reliance on the Suez Canal as the sole link between the Mediterranean and the Red Sea."

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personality and spiritual selfhood. This searching introspection, this turning of the searchlight into our hearts and souls, will enable us to discover our real strength as well as our weaknesses. It will teach us that before we criticize we must be merciless in self-criticism and develop within us a spirit of modesty and true humility." This is advice which can well be taken to heart by all of our religious groups. We could then rise to a mature evaluation of all religious philosophies.

(Continued on page 23)

FOR more than forty years Bernard Berenson, the famous art historian, and his wife Mary, lived undisturbed near Florence. But, in the summer of 1943, when Italy capitulated and the Nazis occupied most of Italy, the scholar, at the age of 82, realized he was a Jew. In his diary,\* he jotted down:

"There was danger that the Germans . . . would treat me not only as an American but as an enemy number one, the enemy for whom and with whom there were no possible pacts, namely, a Jew."

So far as the Nazis were concerned, he was not the proud grand seigneur of I Tatti, the princely villa at Settignano, with its art treasures, vast library, and stately gardens. If they should capture him, they would not treat him as the celebrated B. B., who had authenticated Giorgiones and Titians for America's millionaire collectors, but as a despicable Jew, and despite his old age would ship him to a death camp. Knowing all this, he was only too glad to withdraw to a hide-out in the Tuscan mountains, a villa where, under an assumed name, he spent many uneasy months as the guest of an Italian diplomat. Mrs. Berenson, too ill for travel, and an unimpaired "Aryan," remained in the villa I Tatti.

The first eleven months spent in his asylum were quiet. Then the Germans retreated precipitously, and bombings and bombardments shook the house. One day a group of German parachutists tried to dispossess its inhabitants and only after lengthy arguments were they prevailed upon to respect its extra-territoriality. Suddenly, Berenson felt that the difference between him and the wretched Jews of Eastern Europe had shrunk to zero. There would be no loopholes or privileges for him either. His diary does not conceal the anxiety he experienced: "I might be captive not only as an alien enemy but as a 'non-Aryan' and sent to Lublin, if not killed first. Until the situation improved, as it did after several hours, I remained as in a nightmare, saying: 'No, no, it cannot be, it is only a horrid dream.'"

Berenson was spared the fate of the six million; he emerged unharmed in the end. But not unchanged.

\* Published in *New York under the title, "Rumor and Reflection."*

## A Portrait of the Great Critic

# THE REMARKABLE BERNARD BERENSON

By ALFRED WERNER

The books Berenson published before 1939 contain hardly an autobiographical note and rarely a remark touching upon the contemporary scene. At no point of his life did Berenson live in an "ivory tower"; he had a sound business sense (for thirty years he provided Sir Joseph Duveen with expert opinion); he traveled widely and often, and exchanged hospitality with men of affairs, from royalty down. Nevertheless, we look in vain in his writings published before 1945 for any reference to the contemporary scene, to the tragedy of 1914, to Communism, Fascism, Nazism, or the Jews' plight. This lack of response to the events of his time was puzzling in a man noted for his alertness and sensitivity to such a variety of things unconnected with his special field. Berenson did not emit a murmur in print when his Jewish colleagues in Germany were being driven out of the universities and museums, when William Cohn, Erwin Panofsky, Max Friedlaender, Georg Swarzenski, and many others were forced to start their lives anew outside their native land.

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It was not until the recent war that Berenson's literary production left the Old Masters and turned to the issues of the day. Having heard the voices of destruction around him, and listened to the voice of hope within him, he wrote "Aesthetics and History," "Sketch for a Self-Portrait," and "Rumor and Reflection." The three books were written largely during the war and appeared here, with postwar prefaces, in 1948, 1949, and 1952 respectively. They all, particularly the first, contain much on art and art history, but in them Berenson also emerges as something of a philosopher, with ideas about ethics and social reform—and a gossip too. On the whole, the impression is that of a nice if opinionated old man, sympathetic to the plight of others, unafraid of unorthodox views, unashamed of revealing his fears, uncon-

cerned about what people in Boston might think.

Berenson was born in 1865 in the small town of Baltramantz (now Butrimonys), in the District of Kovno (Kaunas) in the heart of Lithuania. Baltramantz was then a village of about two thousand people, noted for, two extremes, horse-thieves and learned rabbis. Apparently, the reputation of the scholars was not strong enough to counteract that of the thieves, since the expression "Baltramantzer goniff" was current in Eastern Europe until Hitler's Einsatz units wiped out every Jew in the village, saints and sinners alike.

Of the one hundred and fifty Jewish families in the village, the Berensons were among those highest on the social scale. Explaining his lifelong urge to become a man of breeding and learning, Berenson unexpectedly makes a reference to his childhood, saying that it was spent "in an aristocratic republic, and though under Russian rule, all the more aristocratic for being Jewish. There my family was among the first, if not the first, and from earliest awareness I was encouraged to regard myself as its future head . . . I knew from infancy that I was to be the first in my village, and it bred in me a sense of being anybody's equal that I have never lost."

It was a prosperous kehillah. The Jewish community supplied the Lithuanian farmers around them with their urban produced commodities. Bernard's father, one of the *parnasim* ran a store and also operated as a combination ironmonger and grain and lumber merchant. Albert and his wife, Judith, had five children of whom Bernard was the oldest.

Berenson has expressed himself as still grateful for whatever Hebrew learning he acquired at the Baltramantz cheder. In 1875, when he was ten, the family moved to America in the *goldene medina*.

Unlike the East European Jewish immigrants of a slightly later date whom the adolescent Bernard was to notice, with probably more bewilderment than compassion, the Berensons were not without means on their arrival in Boston. They settled in suburban Dorchester, newly incorporated into Boston, the same Dorchester that now is a crowded center of Jewish residence. Jews had been settled in Boston for only little over thirty years. Their number was small, and they were largely native born, of Sephardic, British, or German descent. There was to be no more Jewish education for Bernard, his father having become a "Voltairean" in the New World. He was sent to the fashionable Boston Latin School.

In the 1870's and 1880's a Jewish student was a rarity both at the Latin School and at Harvard. That Bernard was a brilliant boy, there can be no doubt. That he was an unusually handsome lad with his sensitive face and curly black hair, we know from photographs. That he irritated his teachers with his cocksureness can be taken for granted. As an old man, he protests too much about how little he cared when he received mediocre marks; he tells us that at Harvard he had little hankering for position, no urge for power, no competitive impulse. He even annoyed Professor Charles Eliot Norton, to whom he owed his introduction to art history. "Berenson has more ambition than ability," Professor Norton remarked to a colleague, and the young man came to learn of this remark, which he never forgave. Apparently, it still stung more than a half century later, when he recalled the incident in "Sketch for a Self-Portrait."

If Mrs. Jack Gardner, and other members of the Back Bay elite took up this promising undergraduate, the "white Jew" with astounding talents, can he be blamed for responding? Without Mrs. Gardner, whom Berenson was to dub the "Serpent of the Charles" and "Boston's pre-cinema star," the young Bachelor of Arts could not have paid for his *wander-jahre* in Florence, and without his advice in return, Fenway Court (now a museum) might not now be graced with its fantastic array of great pictures.

With his B.A. diploma rolled up in his luggage, he sailed for Europe in 1888, only thirteen years after he had left it,

*A late photo of Bernard Berenson with his signature.*



never to return to this country except for brief and infrequent business trips. His was, one might say, an escape from guilt, from an Old Testament domination that made him feel buried under "a double dose of Hebraism, an original Jewish one, and, piled tower-high above it, a New England puritan one."

We must remember that Berenson's formative years were over before the presidency of Benjamin Harrison, that he was a contemporary of Felix Adler, Edward Bellamy, Cosmo Gordon Lang, Thomas Masaryk, those men of old fashioned good-will who left us what now seems such a long time ago. In his own way Berenson, too, was like his father, a follower of Voltaire, mixing the latter's rationalism with a very strong tincture of Rousseau's romanticism. In terms of Jewish history, he might be compared to a pioneer of the Haskalah who dreamed of a mankind freed from medieval fetters.

There is no room for Freud or even for Herzl in a philosophy which, like Berenson's, denies or shuts out the demoniacal in man. This holds true whether he writes on art or on the Jews. In the 1952 preface to his "Italian Painters of the Renaissance"—which puts between a single cover four studies published between 1894 and 1907—Berenson repeats his cherished theory of the "life-enhancing" qualities of art, saying that no artifact can be considered a work of art

unless it helps to "humanize" man. With this narrow view, it is not surprising to find him excluding from his Parnassus almost all "modernistic" art.

Shade of the *Aufklaerer*, Heinrich Graetz, when Berenson turns to the Jews! Graetz directed his wrath against Hasidism and the "superstitious" Polish Jews. Berenson, for his part, voices his objection to "the fanatical hatred of the anti-Hellenic Jew against everything that might entice him away from his bleak abstractions and the passionately fervid, aggressive, and exasperated affirmation of his monotheism."

Here, then, is the Hellenic Jew, or rather the Alexandrian Jew, old, wise, worldly, unprejudiced (save for his prejudices against prejudice), who looks down in mild embarrassment on the follies of mankind, on nationalist hysteria, and incessant warfare. And what does he think concerning the role of the Jew in our most imperfect civilization? As a fugitive from the Nazis, he had enough time to ponder about it. The Nazis wanted to eliminate the Jew, he wrote, as both the "spearhead of Mediterranean civilization" and the "begetter of Christianity." Yet the Jews are immortal: "Like the ants, the Jews never lose faith in life." But there are several kinds of Jews. "Not a little of Nazism," Berenson wrote, "runs parallel with, if it is not copied from, the meanest kind of ghetto Judaism." If he castigates the exclusion-

*(Continued on next page)*

ists of the ghetto, he does not spare the assimilationist Jews either, those who are "eager to be on the side of the 'nice' people," and who "tend to overdo partri-otism for fear it should be thought they did not do enough." Then there is a third group, those civilized Jews, among whom he counts himself, who are more dispassionate and objective than Gentiles. All Jews should be above tribalism. The Jew "should be in every land the element that keeps up standards of human values and cultivates a feeling for proportions and relations. He should be supernational, as the Roman Church claims to be. . . . The Jew should try to check stampedes of opinion and mitigate mass movements of animal fury."

But the Jew that Berenson admires is no longer human, he is too good to survive. He would have permitted the Germans to ship him from Warsaw to Auschwitz without a struggle, however hopeless; he would not have resisted the British in Palestine in 1947 and 1948, nor could he have conscientiously defended Israel from Arab attack. Considering Hebrew a relic of the dark past, he would have done nothing to preserve it through the centuries, and it would have become what Berenson, in utter ignorance of the revival of Hebrew in our time, calls it, a dead language. His stand approximates that of Clermont-Tonnere, the French nobleman who urged the National Assembly of 1789 to grant the Jews all right as individuals, but none as a national group: "To the Jews as a nation—nothing."

Is it possible to ignore the age of nationalism, with its conflicts of groups and of cultural patterns? In a vain effort to reassert the oneness of mankind, Berenson fervently stresses the common heritage of our civilization, of Jerusalem, Athens, and Rome. But whether he likes it or not, in the era of the Big Machine ("Enemy Number One is the Machine in whatever form") no romantic dream can bring us nearer to the New Jerusalem, the City of Man he yearns for.

In a sense, Berenson has been a very lucky man: he reached ninety-two in good health and with a clear mind; he is economically independent, has accomplished a great deal in his field of endeavor and is rich in friends and admirers. He is a strangely surviving opti-

mist in a darkly pessimistic age, and his creed is disarmingly simple: "My faith consists in the certainty that life is worth living, life on its own terms. . . . What is that but faith? Confidence in life as worthwhile, confidence in humanity despite all its devilish propensities, zest for suitable exercise of function, enjoyment of the individual human being as a work of art."

One is reminded of the scholars in ancient Rome or Athens who, when interrupted by the invader, hardly looked up from their work. So enraged were the German barbarians by the equanimity displayed by these sages that they often killed them on the spot. Berenson, too,

might have been killed by the remote offspring of those barbarians. But, like those sages of antiquity, he did not lose his faith or his poise in the presence of danger. What an enviable strength beneath all this weakness! When the little man with the gentle voice emerged from hiding, he seemed surprisingly unperturbed by the three months of incessant shell-fire that went on around his shelter. A reporter asked him, almost in bewilderment: "And you were able to read Homer and Goethe with Germans all around you?" Berenson calmly answered with a question that would have delighted Socrates, Spinoza, or Voltaire: "What else was there to do?"

## FRANCE'S INTEREST IN ISRAEL

*From a Speech Before the Women's Division of the American Jewish Congress on May 6, by Ambassador Herve Alband*

**D**ID we succeed in our enterprise (the Suez intervention)? Anyone looking into the results of the Suez operation would at first answer no, we have not succeeded. Nasser can pretend that he has imposed his will, the canal remains under his authority a powerful instrument of blackmail; there is no real agreement between Egypt and the Governments of the canal users. What Nasser has defined as being the status of this international waterway, in a unilateral fashion, he can tomorrow cancel in the same unilateral way. That is why France does not accept such a regime. On a long-term basis the alternatives that seem open to us are the construction of new pipelines, of super tankers and the search for new sources of energy, either in the Sahara or through Euratom, in order to reduce our dependency on the canal. Such are the negative and somber results.

But there are others that ought to give us greater confidence in the future. In the first place, I believe that our action has revealed to all the existence of the serious problems of the Middle East and of the dangers that they hold for the future of the free world.

Another element of the problem has been brought to light: the expansion and depth of Soviet influence in the Middle East. Perhaps we might never have suspected the importance of the Soviet arms deliveries, of the aid given by Russian engineers and technicians, of the diplomatic support that the USSR, following the old precepts of Lenin, has given to

Egypt, then to Syria, so as to promote the most extreme of nationalisms. . . .

We must not forget either that, thanks to our intervention, a great part of the Russian war arsenal collected by Nasser has been destroyed and that the weakness of his army and of his general staff has been clearly demonstrated. I do not believe either that the *de facto* situation that exists today in the Gulf of Aqaba and at Gaza could have seen the day without this intervention. We are pleased to think that France has contributed both in Washington and at the United Nations to the defense of Israel's rights in those two essential zones. . . .

The ultimate objective of my Government as well as that of the United States is to act in such a way that, with patience and perseverance, we will succeed in bringing about a peace settlement between Israel and its neighbors. I don't think that I am untrue to the memory of Chaim Weizmann, the father of the Israeli nation, nor to the thought of President Ben Gurion or of Madame Golda Meir if I recall that the creation of the Jewish state was to be, in the opinion of those who conceived and realized it, the occasion of a collaboration, of an association and of confident relations with the Arab peoples.

By coming back to its legendary land, Israel wished to be the ferment for modern activities and in peace to associate the whole of Palestine in its achievements and success.

**M**ODERN Hebrew literature is a child of the secularizing tendencies of the 19th century, a product of the rebellion against the ghetto, a combination of emancipatory and Jewish national cross-currents. It was a sign of heresy if the *yeshiva bochur* of a generation ago read the first periodicals of essays, poems and stories written in the figurative pseudo-Biblical Hebrew of the leaders of the Haskala movement and left for a moment his sacred Talmudic texts. At the same time, most of these pioneer ventures in modern Hebrew literature were permeated by an outright anti-religious spirit and made fun of all that was sacred to the orthodox Jew.

Today, however, the situation has completely changed on both sides. Hebrew is the living language of a nation living on its own soil and the natural medium of expression for Jews of all shades of opinion in Israel, staunch believer, agnostic and anti-religious alike. The rebellion against the ghetto is ancient history, the writings of the Haskala period have fallen into disrepute and no longer have the same flavor for those who were brought up completely divorced from the atmosphere of the East European Jewish hamlet. Some of the younger generation of Israelis, far from wanting to free themselves from any shackles, are seeking links with a tradition that has passed them by. The leading modern Israeli writer, Agnon, is saturated in Jewish tradition, and even the most uncompromising wings of religious opinion produce daily papers and other periodicals containing book reviews, short stories, poems, essays and serials. But can it be said that there is a distinctive religious school of modern Hebrew writers? What are the criteria of religious literature? The religious observance of the author or the religious spirit of his work?

These questions are not so easily answered, but the facts are that the number of religious writers has grown in Israel, and that greater attention is being paid by leading figures and institutions in the orthodox camp to the creation of modern literature suited to the tastes and outlook of their own following.

In the last two years two anthologies, one of poetry, the other of short stories, penned by religious authors, have ap-

## RELIGIOUS CONTRIBUTORS TO ISRAELI LITERATURE

by ARYEH NEWMAN

peared under the auspices of Mosad Harav Kook, the Mizrahi publishing house. These two publications constitute a radical departure from the Talmudic and religious classics that have so far monopolized the bookshelves of this august publishing house. Both of them are edited by Mr. Pinhas Peli, himself a distinguished young religious writer and poet and editor of the first religious illustrated weekly *Panim El Panim*, which lasted a year. The contributors are drawn from religious circles, from all walks of life including rabbis (and a rebbitzin!), farmers, tinkers and tradesmen, both Diaspora and Israel born, and their work reflects all facets of Jewish life,—its joys and sorrows, triumphs and tragedies, the old and the new. In fact, both publications have a general appeal and have evoked a favorable reception in all circles.\*

A browse through 50 stories penned by the 24 authors, included in the short story anthology, though it certainly does not indicate the existence of a definite school of religious writers, indicates, at any rate, that religious Jews can and do contribute to this most popular form of modern literature in as great a measure, both quantitatively and qualitatively as other sections of the writers' community. In literary standards and subject matter they share their limitations—a certain formlessness permeates many of the stories.

The publication of the short story anthology symptomizes the popularity of this form of literature which finds a ready market in dailies, weekly supplements and journals. The hustle of modern life, counter attractions of the radio and motion picture, are largely responsible for the rapid development of the short story.

\* *Emunim. Collection of Fifty Short Stories. Edited by Pinhas Peli. Mosad Harav Kook. Jerusalem, 5717.*

In the stories included in the anthology, there are some literary gems, unforgettable etchings of Jewish life under the Nazi and Soviet nightmare which coming under the category of fulfilling the cardinal mitzva of *Lo Tishkab* (Deuteronomy XXV, 19:) "Thou shalt not forget." The mystic and the macabre merge in Moshe Prager's "Dance of Agonies," *Mehol shel Yissurim*, and David Zaretski's "Dog of the Jews," *Kelev Hayebudim*. In the former, the tale is told of the last Jews of Lublin who were herded together to perform a dance and sing for the sport of a Nazi tyrant. It took time before the unfortunate Jews could be persuaded to sing. But when they at last burst forth, it was not the song the commander wanted to hear. It went: "Mir wellen zei überleben, überleben, avinu shebasha-mayim" (We shall outlive them, yes, outlive them, our Father which art in Heaven . . .).

"And the singing and dancing Jews were caught up in the force of their song and went on with their dance, in the ecstasy of their chant. They paid a high price and suffered many blows; but the echo of their song may still be heard."

This theme of the eternal spirit of Israel, epitomized in that rabbinic dictum that on the day of the Temple was destroyed the Messiah was born continually recurs. David Zaretski's "Dog of the Jews" is a symbolic picture of the total destruction of a Jewish village, taken over by the gloating, illiterate neighboring peasants. The only surviving relic of the Jewish community is a dog owned by the Jewish blacksmith. The gloating of the peasants is shortlived. They begin to quarrel over the booty, they become drunk, a peasant and the village notable beat each other, and the "dog of the Jews" is brought to be killed. The

notable mutters with his dying breath: "So what! I shall die but there will be not a smell of a Jew here any more." The dog and the notable lie side by side lifeless, the peasants are bewildered and uneasy—no market day—no business.

Triumph of the spirit over the body is the keynote of the "holocaust stories." Take the "Marrano's Sabbath" of Moshe Prager. We find ourselves among the Jewish tailors of the ghetto who are forced to turn out clothes for their Nazi taskmasters on Sabbaths as well as weekdays and we witness their subterfuge to adhere to the spirit if not the letter of the sacred day. When the Nazi commandant is out, work stops and when "Haman comes" all turn the wheels of their machines and pretend to work: "Shabbos? Sha-bbos!—went the wheels of the sewing machines as they whirled round to the beat of a Sabbath tune. . . ."

A somewhat less usual theme is treated by Gershuni in his "Kiddush Hashem" which is the saga of the indomitable yeshiva student in his struggle with the Russian secret police, N.K.V.D., to keep the banner of Torah study flying. It is reminiscent of the heroic attempts of the sainted Rabbi Akiva in convening assemblies for Torah study in defiance of the Hadrianic edicts. The tragic irony of this 20th-century counterpart is the fact that it is not a struggle between heathen and Jew but between Jew and Jew, between rabid Jewish communist apostate in the guise of the N.K.V.D. and the loyal Torah scholar. All the familiar stock-in-trade of the Soviet propaganda and investigating machine are here, the brainwashing and breaking of the human will. But there are Biblical undertones of Samson Agonistes and again the triumph of the Jewish soul.

A number of stories recreate nostalgically the Jewish life that was "Before the Deluge," hassidic tales and an arresting study of the famous Nawardok musar school. The pilgrim's progress of a Jewish Bunyan, under the influence of the character-training techniques of this exacting Torah discipline, are traced from the "Valley of Despair" to "Grace Abounding."

Life in the new Israel, the War of Independence, the vicissitudes of settlement and absorption are well represented in tales penned by those who have them-

selves tasted these experiences. The "Diary of an Unemployed," by Yehiel Granatstein, graphically records the despair that is the lot of too many newcomers to the country and reminds the reader that there "but for the Grace of God go I." The personal tragedies and sacrifices of the War of Independence are mirrored in "The Mother" (Ha-em) of Even Hen, recalling the last stand of the Etzion bloc; "The Hands" (Yadaim) of Pinhas Peli, painting the agonies of Jerusalem during the siege, and "The Battle Eve" (Beterem Krav) of Meir Or, depicting the preparedness of a Bet Shan religious kibbutz ready to repulse the awaited Arab attack.

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Could there be any more accomplished and potent championship of Jewish *minhag* and the niceties of liturgical variants than Agnon's *Velo Nikashel* ("That We Stumble Not"), in which these two Hebrew words, inserted accord-

ing to some rites in the Grace after Meals, save a Jewish girl from eternal damnation and estrangement from her people? The old and the new are skillfully interwoven in this story, the future in the land reborn being built on the pillars of the past. After the manner of the Talmudic preacher, Agnon closes his story with the moral:

"How great are the words of the Sages who stated: 'At all times let a man carefully observe the customs of his ancestors.' If because of two words one Jewish soul was saved and its Jewishness preserved, how many Jewish souls would have been saved from apostasy and destruction had all Israel been careful to observe its ancestral customs!"

Here is art "larger than life," "more truthful than truth." Let us hope that the springs of Jewish literature emerging from the sources of our eternal traditions, will continue to enrich our experience and deepen our sensibilities.

## THE SUCCESS OF "ANNE FRANK" IN GERMANY

By SAM MILLER

IN 1949 a Heidelberg publisher brought out a German version of the "The Diary of Anne Frank." Despite the modest price of \$2.00, sales were negligible, not reaching a thousand copies in any of the next seven years.

Last fall the American stage adaptation of the diary opened in a number of German theaters. The stage confrontation accomplished what no film and no book had been able to do in 12 years: the reality of Jewish suffering was suddenly brought home to German audiences. The perceptive autobiographical jottings of a maturing girl melted some of the insulation and, upto a point, broke down the taboo. Overnight, "The Diary of Anne Frank" soared to the top of the best-seller lists: an unprecedented 250,000 copies of a new pocketbook edition have been snapped up in half a year.

The dramatic version was presented in a dozen German cities, and special youth performances have been arranged in a number of them. No city, however, can in this respect compare with Hamburg, where 20,000 members of youth organizations, as well as school classes with a total of 7,900 pupils, were given a chance to see the play.

This was the doing of Erich Lueth, a man who may well be the most dynamic and effective German friend of the Jewish people. In 1951 it was he who launched and carried through the "Peace with Israel" campaign which, by appealing for German donations to plant olive trees in the Jewish State, was instrumental in creating the psychological climate that made possible the reparations pact between West Germany and Israel.

Lueth is endowed with a flair for publicity and organization that does not distinguish those of his well-meaning colleagues who head or manage the Societies for Christian-Jewish Cooperation in many German cities. Some months ago he recalled, in a periodical issued by him, that Anne Frank lies in one of the Bergen-Belsen mass graves and he suggested that, to mark "Brotherhood Week" in March, Hamburg young people should visit the site of her death with "flowers for Anne Frank."

This slogan accomplished what no tract, no statistics and no prim, unadorned appeal to come to Bergen-Belsen could have effected: it struck a spark in the souls of German youngsters.

## OUT OF OUR PAST

### Sinai Seen on Shavuot

JUDAISM as a religion has always been more concerned with time than with space. Events and history, more than places and geography, are the source of its inspiration and glory.

Certain places and sites, however, occupy a central place in the temporal and spiritual tradition and life of the Jews. Of these, Sinai—the sacred mountain at which God revealed his Torah to Israel—is the most significant. As the symbol of divine revelation, Sinai has received considerably more attention in our literature and legend than is usually accorded a mere geographical entity.

It is appropriate, now at the Feast of Shavuot, to look again at Mount Sinai through the eyes of our ancient sages. Shavuot was originally, in the biblical era, an agricultural festival connected with the harvest of the first-fruits. In the Talmudic period it became also the traditional anniversary of the revelation

at Sinai—*zman mattan toratbennu*, the time of the giving of our Law.

The following selections are drawn from two very different branches of the literary heritage of Judaism—the first from the haggadic tradition of the tannaim and the second from the intellectualism of Hellenistic culture. They are each concerned with the question of why so lowly a site as barren Sinai was sanctified with so lofty an event as the giving of the Law of God. The Midrashic homilies of “The Contest of the Mountains” and the sophistication of Philo’s analysis answer the paradox in terms of Jewish ethics and morals. Although differing radically in style and approach, both use the solution of the problem as an object lesson in the virtues of humility and purity. The Shekinah rests its glory on the lowly and insignificant and only in the atmosphere of purity and austerity. Sinai’s stark incorruptibility teaches Jewry its way of life.

#### From the Legends

##### THE CONTEST OF THE MOUNTAINS

While the nations and peoples were refusing to accept the Torah, the mountains among themselves were fighting for the honor of being chosen as the spot for the revelation. One said, “Upon me shall the Shekinah of God rest, and mine shall be this glory,” whereupon the other mountain replied: “Upon me shall the Shekinah rest, and mine shall be this glory.” The mountain Tabor said to the mountain Hermon: “Upon me shall the Shekinah rest, mine shall be this glory, for in times of old, when in the days of Noah the flood came over the earth, all the mountains that are under the heavens were covered with water, whereas it did not reach my head, nay, not even my shoulder. All the earth was sunk under water, but I, the highest of the mountains, towered high above the waters, hence I am called upon to bear the Shekinah.” Mount Hermon replied to Mount Tabor: “Upon me shall the Shekinah rest, I am the destined one, for

when Israel wished to pass through the Red Sea, it was I who enabled them to do so, for I settled down between the two shores of the sea, and they moved from one side to the other, through my aid, so that not even their clothes became wet.” Mount Carmel was quite silent, but settled down on the shore of the sea, thinking: “If the Shekinah is to repose on the sea, it will rest upon me, and if it is to repose on the mainland, it will rest upon me.” Then a voice out of the high heavens rang out and said: “The Shekinah shall not rest upon these high mountains that are so proud, for it is not God’s will that the Shekinah should rest upon high mountains that quarrel among themselves and look upon one another with disdain. He prefers the low mountains, and Sinai among these, because it is the smallest and most insignificant of all. Upon it will He let the Shekinah rest.” The other mountains hereupon said to God, “Is it possible that Thou art partial, and wilt give us no reward for our good inten-

### SELECTIONS FROM AN ILLUSTRIOUS HERITAGE

tion?” God replied: “Because ye have striven in My honor will I reward ye. Upon Tabor will I grant aid to Israel at the time of Deborah, and upon Carmel will I give aid to Elijah.”

Mount Sinai was given the preference not for its humility alone, but also because upon it there had been no worshiping of idols; whereas the other mountains, owing to their height, had been employed as sanctuaries by the idolaters. Mount Sinai has a further significance, too, for it had been originally a part of Mount Moriah, on which Isaac was to have been sacrificed; but Sinai separated itself from it, and came to the desert. Then God said: “Because their father Isaac lay upon this mountain, bound as a sacrifice, it is fitting that upon it his children receive the Torah.” Hence God now chose this mountain for a brief stay during the revelation, for after the Torah had been bestowed, He withdrew again to heaven. In the future world, Sinai will return to its original place, Mount Moriah, when “the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills.”

Just as Sinai was chosen as the spot for the revelation, because of its humility, so also was Moses. When God said to Moses, “Go, deliver Israel,” he in his great humility, said: “Who am I that I should go to Pharaoh and lead the children of Israel out of Egypt? There are nobler and wealthier than I.” But God replied: “Thou art a great man, thee have I chosen out of all Israel. Of thee shall the prophet of the future say, ‘I have laid help upon one that is mighty; I have exalted one chosen out of the people.’” Moses in his humility, however, still stood apart and would not accept the office offered him, until God said to him: “Why dost thou stand apart? If they are not to be delivered by thee, by none other will they be delivered.” When, likewise at God’s command, Moses had erected the Tabernacle, he did not enter it, out of great humility, until God said to him, “Why dost thou stand out-

side? Thou art worthy to serve Me." (From *The Legends of the Jews*, by Louis Ginsberg, published by the Jewish Publication Society of America.)

From Philo

#### ON THE DECALOG

To the question why he promulgated his laws in the depths of the desert instead of in cities we may answer in the first place that most cities are full of countless evils, both acts of impiety towards God and wrongdoing between man and man. For everything is debased, the genuine overpowered by the spurious, the true by the specious, which is intrinsically false but creates impressions whose plausibility serves but to delude. So, too, in cities there arises that most insidious of foes, Pride, admired and worshipped by some who add dignity to vain ideas by means of gold crowns and purple robes and a great establishment of servants and cars, on which these so-called blissful and happy people ride aloft, drawn sometimes by mules and horses, sometimes by men, who bear the heavy burden on their shoulders, yet suffer in soul rather than in body under the weight of extravagant arrogance. II. Pride is also the creator of many other evils, boastfulness, haughtiness, inequality, and these are the sources of wars, both civil and foreign, suffering no place to remain in peace whether public or private, whether on sea or on land.

Yet why dwell on offences between man and man? Pride also brings divine things into utter contempt, even though they are supposed to receive the highest honors. But what honor can there be if truth be not there as well, truth honorable both in name and function, just as falsehood is naturally dishonorable? This contempt for things divine is manifest to those of keener vision. For men have employed sculpture and painting to fashion innumerable forms which they have enclosed in shrines and temples and after building altars have assigned celestial and divine honors to idols of stone and wood and suchlike images, all of them lifeless things. Such persons are happily compared in the sacred Scriptures to the children of a harlot for as they in their ignorance of their one natural father ascribe their paternity to all their

mother's lovers, so too throughout the cities those who do not know the true, the really existent God have deified hosts of others who are falsely so called. Then as some honor one, some another god, diversity of opinion as to which was best waxed strong and engendered disputes in every other matter also. This was the primary consideration which made him prefer to legislate away from cities.

He had also a second object in mind. He who is about to receive the holy laws must first cleanse his soul and purge away the deep-set stains which it has contracted through contact with the motley promiscuous horde of men in cities. And to this he cannot attain except by dwelling apart, nor that at once, but only long afterwards, and not till the marks which his old transgressions have imprinted on him have gradually grown faint, melted away and disappeared. In this way too good physicians preserve their sick folk: they think it inadvisable to give them food or drink until they have removed the causes of their maladies. While these still remain, nourishment is useless, indeed harmful, and acts as fuel to the distemper.

III. Naturally therefore he first led them away from the highly mischievous associations of cities into the desert, to clear the sins out of their souls, and then began to set the nourishment before their minds—and what should this nourishment be but laws and words of God?

He had a third reason as follows: just as men when setting out on a long voyage do not begin to provide sails and rudders and tillers when they have embarked and left the harbour, but equip themselves with enough of the gear needed for the voyage while they are still staying on shore, so Moses did not think it good that they should just take their portions and settle in cities and then go in quest of laws to regulate their civic life, but rather should first provide themselves with the rules for that life and gain practice in all that would surely enable the communities to steer their course in safety, and then settle down to follow from the first the principles of justice lying ready for their use, in harmony and fellowship of spirit and rendering to every man his due.

IV. Some too give a fourth reason which is not out of keeping with the truth but agrees very closely with it. As it was necessary to establish a belief in their minds that the laws were not the inventions of a man but quite clearly the oracles of God, he led the nation a great distance away from cities into the depths of a desert, barren not only of cultivated fruits but also of water fit for drinking, in order that, if after lacking the necessities of life and expecting to perish from hunger and thirst they suddenly found abundance of sustenance self-produced—when heaven rained the food called manna and the shower of quails from the air to add relish to their food—when the bitter water grew sweet and fit for drinking and springs gushed out of the steep rock—they should no longer wonder whether the laws were actually the pronouncements of God, since they had been given the clearest evidence of the truth in the supplies which they had so unexpectedly received in their destitution. For He who gave abundance of the means of life also bestowed the wherewithal of a good life; for mere life they needed food and drink which they found without making provision; for the good life they needed laws and ordinances which would bring improvement to their souls.

V. These are the reasons suggested to answer the question under discussion: they are but probable surmises; the true reasons are known to God alone.

(Translated by F. H. Colson in the Loeb Classical Library, published by Harvard University Press.)

THE BROOKLYN  
JEWISH CENTER  
INVITES YOU TO  
MAKE USE OF THE  
CENTER LIBRARY  
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REFERENCE WORKS

**R**ECENT studies of Benjamin Franklin's life made in connection with the 250th anniversary of his birth have brought to light material regarding his relationship with Jews.

An intriguing item indicated that his newspaper published a sympathetic account of the death of Nathan Levy as early as 1753. Levy owned the ship which carried the Liberty Bell from England to Philadelphia. Franklin maintained close public or business contacts with the patriotic Hayim Salomon, the militant Jewish politicians, Major Benjamin Nones, Jonas Phillips, Solomon Bush and the community leader Bernard Gratz of the celebrated Gratz family. He was a kinsman of Rebecca Gratz, and one of the founder patrons of Gratz College in Philadelphia. All three of these Philadelphia Jewish merchants joined Franklin in reorganizing the Pennsylvania Abolition Society, dedicated to the eventual abolition of slavery.

Franklin was employed to represent the Indiana Company in London, an organization created to develop the land west of the Alleghanies which had seven Jews among its 21 directors. Bernard Gratz became the secretary at a meeting of stockholders convened in 1769 at the Crown and Anchor Tavern in London.

With Nones, Franklin was associated in land transactions. Franklin manifested a close interest in the work of Major David Salisbury Franks, a Philadelphia-born Jew who fought in the major campaigns of the American Revolution. That interest is expressed in the letter to Major Franks which has survived in Franklin's correspondence.

He signed a peddler's license for Solomon Raphael, thus helping a poor Jewish immigrant to obtain a foothold in this country.

It is a matter of record that Franklin not only contributed the sum of five pounds sterling to the Mikveh Israel Synagogue of Philadelphia in Revolutionary days, but that he even went so far as to appeal to the Christian population of the city to help their Jewish fellow-townsmen to maintain during those troubled days the only Synagogue that was kept open during the Revolutionary War. The Shearith Israel in New York City and Yeshnat Israel in Newport, as

## FRANKLIN'S JEWISH RELATIONSHIPS

By LEON SPITZ

well as the Southern synagogues had all fallen into British hands.

Not long ago it was falsely rumored that a "private diary" by Charles Pinckney, of South Carolina, one of the framers of the Constitution of the United States, had been discovered which contained a speech supposed to have been made by Franklin during an intermission of the Constitutional Convention, denouncing the Jews, and urging their exclusion from the United States. The story, published under the title, "Franklin's Diary," was broadcast by Jew haters in print and on the radio—but the original of the diary was never produced.

Carl Van Doren, author of an important biography of Franklin, wrote: "Of course, he (Franklin) did not make the speech against the Jews which was impudently forged and maliciously attributed to him."

Franklin served on the committee with Jefferson and John Adams to prepare a seal for the United States. It was proposed that Pharoah, sitting in an open chariot, with a crown on his head and a sword in his hand, be shown at the brink of the divided waters of the Red Sea in pursuit of the Israelites, with rays from a pillar of fire beaming on Moses and causing the sea to overwhelm Pharoah. The idea was somewhat modified, and a sketch actually made. What finally became of it, no one seems to know. But it is significant that Franklin sought in the Jewish Bible inspiration to symbolize the spirit of America.

The Midrashic lore was familiar to Franklin, "Father Abraham," he wrote, paraphrasing the Midrashic thought and bending it somewhat to suit his need, "one day welcomed to his tent a passing stranger. Abraham washed his feet, served him a repast and lodged him for the night. The next morning Abraham called on him to join him in his prayers. The stranger, being an idol worshipper, refused, and Abraham grew angry, and sent him away." But, Franklin added, God reproached Abraham, saying that since He had borne with the man for many years and had fed and clothed him bountifully despite his rebellion, Abraham might have borne with his guest for one night.

Franklin's "Poor Richard's Almanac" reveals the influence of the Biblical spirit, its style, and its lore. It may be regarded as the American version of the Book of Proverbs. Here are some humorous aphorisms as illustrations. Franklin counsels his contemporaries to heed the advice of the ladies:

"Would men but follow what the sex advise

All things would prosper, all the world grow wise.

'Twas by Rebecca's aid that Jacob won  
His Father's blessings from the elder son;  
Abusive Nabal ow'd his forfeit life  
To the wise conduct of a prudent wife;  
At Hester's suit, the persecuting sword  
Was sheathed and Israel lived to bless the Lord."

Benjamin Franklin was thus not a stranger to Judaism nor to Biblical lore. That he profited by this knowledge is amply revealed in his life story and even more so in his writings. In recent years several of his works have been translated into Hebrew and have found ready markets.

### DAVID SARNOFF ON A FAMED RADIO PROGRAM

*"The Eternal Light," presented by the Jewish Theological Seminary.*

**T**HE Eternal Light has become one of radio's outstanding programs, and the National Broadcasting Company is happy to be associated with the seminary in this effort.

Your program has achieved distinction and public appreciation for its educational as well as religious values. It is recognized for its basic precepts of extolling all who sanctify God's Name and for emphasizing the dignity of the individual.

"The Eternal Light, with its moral and ethical teachings, helps to bring people closer together and enables them better to understand the true meaning of the 'brotherhood of man under the Fatherhood of God.'"

GENERAL DAVID SARNOFF.

**W**E PICKED him up at the Beisan police station. His name was Eisenberg and he was supposed to take us to the place of the incident. He was a small man of about forty, unshaven and wearing thick glasses.

At the beginning you did not notice anything particularly strange about him, only perhaps that he was too quiet. Then we reached the place where the night before Arab marauders killed two watchmen, about three miles inside Israel territory. There were a number of police cars already on the spot. We got off from the jeep, and then you realized that there was something strange about the little man.

He moved with slightly jerky movements, responding to words spoken to him just about a fraction of a second later than it would take a normal person. He approached the two bodies, covered by a rough military blanket and stood there motionless for a few seconds. He turned away again, listened to one of the police officers describing the case as if he were in some kind of a trance.

For Eisenberg it was undoubtedly a case of "there, but for the grace of God, lie I," and he was still half-stunned by the realization. Eisenberg is one of the two regular night watchmen of the place, the site of an agricultural water reservoir construction, where machinery and building materials have to be guarded. However, a few days before he fell sick, and another watchman took over his post for a few days. Had this not happened, most probably it would now be he under the blanket with 40 slugs in his body.

What happened there the night before was clearly visible on the spot. The two bodies fell on the side of a narrow dirt road, about ten yards from a newly-constructed low bridge over an irrigation canal still under construction. At the other end of the bridge the place was strewn with empty cartridges; about five yards from the bodies a small hole marked the spot where a hand grenade had exploded, with fragments spread all over. The safety pin of the grenade was found among the empty cartridges. About 60 yards back from where the bodies fell stood the shed where the construction machinery and materials were kept.

Evidently, the two watchmen were

walking from the shed toward the reservoir. The marauders—two, according to the footsteps discovered—were hiding in the dry canal, covered by the bridge. As the two watchmen approached, they threw the hand-grenade, and then opened fire with semi-automatic weapons. When the two watchmen fell, the marauders approached them, still shooting, and then pumped several more rounds from close range at what at that time may already have been dead men.

There was no doubt that the marauders, who apparently came through the gully leading from the Jordanian border to within half a mile of the reservoir, did not come to steal but to kill. None of the equipment in the shed was touched, not even the wallets of the watchmen were taken, and they did not take the wrist-watches of the victims. One was still ticking, while the other had been smashed by a bullet. It had stopped at 8:45, showing dramatically the moment when sudden death came to Yehezkiel Edgaderi, 25, father of four children.

All the marauders took were the watchmen's rifles and cartridges.

Edgaderi came to Israel in 1951, from Iraq. He was the regular watchman, usually making his rounds with Eisenberg. The night the incident occurred was the first night of Passover, and Edgaderi wanted to spend the Seder with his family. He found somebody who was ready to take his place that night, but wanted 15 pounds for it. Edgaderi's salary amounts to about 7.5 pounds a night, but he was willing to pay his substitute 12 pounds at most. He just could not afford 15 pounds, and so he went out for duty, after deciding to attend the Seder the next night.

His companion on the fatal watch was David Benjamin, 65, also a father of four children and a score of grandchildren. He, too, came to Israel from Iraq, and he, too, wanted to stay with his family on the Seder night. He could have done it more easily than Edgaderi, since he was not a regular watchman, just a man employed as a substitute from

## *An Account of Sudden, But Familiar, Death*

# ANOTHER INCIDENT

By ELIAHU SALPETER

time to time on a nightly payment basis. But he was afraid that if he refused to go out that night (replacing Eisenberg), he might be struck off the list of "reserve" watchmen and lose this source of income, particularly suitable for an elderly man who cannot sleep well at night, anyway.

The incident which claimed the lives of the two watchmen was tragic but not isolated or entirely surprising. It was just a small—though potentially very dangerous—link in the chain of events which started when Israel, under United States and United Nations pressure, had to withdraw from Gaza and the Aqaba area.

As long as the Israeli forces stood in Gaza and the Straits of Tiran, they were a visible proof of Nasser's ignominious defeat and Israel's military strength. Israel's other borders were also quiet, and Nasser's agents in the neighboring Arab countries laid low. But as soon as Israel was forced to withdraw, the Egyptian dictator's agents went to work again, this time concentrating their efforts on bringing Jordan into the pro-Soviet Egyptian-Syrian bloc.

As surely as night follows day, the unrest stirred up inside Jordan erupted across the border in a new wave of infiltration and marauding. The Israelis feel certain that the Egyptian agents are particularly interested in trying to provoke some Israel retaliation against Jordan, which would give the Egyptians an excuse for military intervention in Jordan. The Israelis are not interested in this; but there is a limit to what Israel can take without reacting.

Thus, it may well happen that the "pacification" operations of the State Department in Washington and in the United Nations headquarters in New York which only saved the Egyptian dictator, will, in the end, cause a new flare-up in the Middle East.



# NEWS OF THE CENTER

## Consecration Services First Day of Shavuot

Annual Consecration Exercises will be held on the first day of Shavuot, this Wednesday, June 5th. The highlights of the exercises will be a cantata, "The Sabbath" and the Cantillation of the Book of Ruth. The following students will be consecrated: Phyllis Berman, Maita Beyer, Ellen Charney, Miriam Epstein, Mildred Feinberg, Harriet Feit, Martha Gore, Judith Klein, Ruth Klepper, Barbara Lipsius, Ann Mandelker, Janet Ann Panem, Alice Paster, Susan Pasternack, Susan Schwartz, Crystal Silverman, Edith Sinkman, Lenore Judith Weitzman. The music for the cantata will be directed by Mr. Sholom Secunda. The teachers in charge of the Consecration class are Mrs. Roslyn Campeas and Mrs. Evelyn Zusman.

## Young Folks League Wins Achievement Award

The Young Folks League, at the annual National Young Peoples League Convention received the "All-Around Program" achievement award in the form of a plaque, together with a Certificate of Honorable Mention for their "Newsletter" publication. Miss Lila Picken of the Young Folks League was awarded the "Creative Arts" plaque for an original presentation on behalf of the YFL of the Brooklyn Jewish Center.

## Holiday Gym and Baths Schedule

On Tuesday, June 4 (Erev Shavuot) the Gym and Baths Department will be open for women and girls from 10 A.M.-4 P.M., will be closed Wednesday and Thursday, June 5 and 6 and will reopen on Friday, June 7 for men and boys from 1 to 5 P.M.

## Annual Baccalaureate Service For All Graduates

Our annual Baccalaureate service to honor the graduates of our Center Hebrew Schools and the members of this year's Consecration class, will be held in the main Synagogue Saturday morning, June 8th. Rabbi Mordecai Lewittes will deliver the Baccalaureate sermon. The graduates of all our schools and the members of the Consecration class are urged to attend these services which are held in their honor.

Mr. and Mrs. Frank Surowitz will give a kiddush for all graduates, consecrants and Junior Congregation in honor of their son Edward Peter's Bar Mitzvah.

## Acknowledgment of Gifts

We acknowledge with grateful thanks donations from the following for the purchase of Prayer Books and Taleism:

Miss Muriel Burickson, in memory of her beloved father, Barney Burickson.

Mr. and Mrs. Emanuel Cohen in honor of the birth of a grandchild.

Mr. and Mrs. Alvin Michael in honor of their son Alvin's Bar Mitzvah.

Mr. and Mrs. Jack Rubinow, in honor of the Bar Mitzvah of their son, Allan.

Mr. and Mrs. William F. Weiss, in honor of their son Eugene Martin's Bar Mitzvah.

## Sabbath Services—Week of June 7

Kindling of Candles 8:03 p.m.

Friday evening services at 6:00 p.m.

Sidrah or portion of the Torah—"Be-haaloteka"—Numbers 8.1-12.16—Haphtorah Reading: Prophets—Zachariah 2.14-4.7.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

Minha services at 6:00 p.m.

Special Late Saturday Minha followed by Maariv—7:30 p.m.

## SABBATH WORSHIP

Kindling of Candles—7:58 P.M.  
Services 6:00 P.M.

### Sabbath Morning Services

June 1st, 8:30 A.M.

Sidrah: "Naso."

Numbers: 4.21-7.89

Prophets: Judges 13.2-25

**RABBI KREITMAN**

will preach

*Class in Talmud led by*

Rabbi Jacob S. Doner—4:30 P.M.

*Lecture in Yiddish by*

Rabbi Gerson Abelson—5:30 P.M.

Minha Services—6:00 P.M.

Special Late Saturday Minha  
followed by Maariv—7:30 P.M.

## SHAVUOT SERVICES

Tuesday, June 4, 8:00 P.M.

Wednesday, June 5, 8:30 A.M.

**CONSECRATION EXERCISES**

**WILL BE HELD AT 11:00 A.M.**

Wednesday, June 5, 8:00 P.M.

Thursday, June 6, 8:30 A.M.

**RABBI LEVINTHAL**

will preach

Yizkor (Memorial Services) will be  
held about 10:15 A.M.

**CANTOR WILLIAM SAULER**

will officiate both days with the  
Center Choir under the leadership of  
**MR. SHOLOM SECUNDA**

## DAILY SERVICES

*Mornings*

7:00 and 8:00 o'clock

*Sunday Mornings*

8:00 and 8:50 o'clock

The first minyan morning services  
on Rosh Hodesh Sivan will be held  
Friday, May 31 at 6:45 o'clock.

## MINHA SERVICES

Week of June 2—8:00 P.M.

Week of June 9—8:10 P.M.

## MEMBERSHIP APPLICATIONS

The following have applied for membership in the Brooklyn Jewish Center:

- BIRNBACH, NAT: Married; Res.: 715 St. Marks Ave.; Bus.: Furs, 146 W. 29th St.
- BOLINSKY, JULIUS: Single; Res.: 295 Knickerbocker Ave.; Bus.: Acc't., Revlon, Inc.; *Proposed by* Morris Bloomstein, Irv. Walter.
- BROWN, BENNETT: Single; Res.: 1480 St. Johns Pl.; Bus.: Draftsman, 136 E. 57th St.; *Proposed by* Ira Gross, Bernice Gross.
- COHEN, MISS ANNETTE: Res.: 66 East 96th St.; *Proposed by* Regina Kaplan.
- COHEN, IRVING: Married; Res.: 390-A Kingston Ave. Bus.: Dry Cleaning, 390 Kingston Ave.
- ETTINGER, ARNOLD: Single; Res.: 280 Crown St.; Bus.: Engineer, Emerson Radio Corp.; *Proposed by* Harold Kalb.
- FELDMAN, ROBERT: Single; Res.: 1370 President St.; Bus.: Service-Sales, Apco, Inc., 1740 B'way.; *Proposed by* Benj. H. Wisner.
- FLEISCHMAN, HARRY: Single; Res.: 961 Eastern Parkway; Bus.: Correspondent, Forbes, Inc., 70—5th Ave.
- FRIEDMAN, ROBERT: Single; Res.: 2049—20th Lane; Bus.: Beautician, 1525 Newkirk Ave.; *Proposed by* Harry Schwartz, Chas. Fox.
- GANIN, JEROME: Single; Res.: 2420 Glenwood Rr.; Bus.: Tire Salesman, 6502 Bay Parkway; *Proposed by* Harry Schwartz, Chas. Fox.
- GEISINGER, ADOLPH: Married; Res.: 777 St. Marks Ave.; Bus.: Insurance Salesman, 105 Court St.; *Proposed by* Dr. Max Lerner.
- GROSS, JULES: Married; Res. 1685 Ocean Ave.; Bus.: Caterer, 1395 Ocean Ave.; *Proposed by* Louis Kotimsky.
- GUDIN, IRVING: Single; Res.: 687 Montgomery St.; Bus.: Salesman, 594 Broadway; *Proposed by* James J. Jackman.
- HABER, LEONARD: Married; Res.: 135 Eastern Parkway; Bus.: Shoulder Straps, 63 Tiffany Pl.; *Proposed by* Philip A. Levin.
- JACOBS, Julius: Married; Res.: 729 E. 49th St.; Bus.: Salesman, 1042 Dean St.; *Proposed by* Martin H. Barad.

- KATZ, DR. HYMAN: Married; Res.: 201 Eastern Parkway; Bus.: Physician, Veterans Administration Hospital; *Proposed by* Dr. Henry Sandler, Dr. Geo. Gerlin.
- KAUFMAN, ARNOLD: Single; Res.: 320 New York Ave.; Bus.: Office Ass't; 1115 Broadway.
- KAUFFMANN, ADOLPHIL: Married; Res.: 748 St. Marks Ave.; Bus.: Mashgiach, United Kosher Provisions Co.
- KRAMER, DR. MILTON: Married; Res.: 1263 President St.; Bus.: Physician; *Proposed by* Dr. Moses Spatt, Joseph Levy, Jr.
- LEFKOWITZ, HELIO: Married; Res.: 1384 Carroll St.; Bus.: Attorney, 16 Court St.; *Proposed by* James J. Jackman, Chas. Rubenstein.
- LINCHYTZ, SOL: Married; Res.: 236 E. 48th St.; Bus.: Car Dealer, 5102 Kings Highway.
- LUBIT, MISS CAROLE: Res.: 912 Saratoga Ave.; *Proposed by* Beatrice Edelstein, Stanley M. Budin.
- MANDEL, WILLIAM: Married; Res.: 152 E. 52nd St.; Bus.: Manager, American Wood Type Mfg. Co.
- MARKS, MISS AUDREE: Res.: Speech and Hearing Therapist, Girls H. S.; *Proposed by* Irv. Walter, Regina Kaplan.
- MEYEROWITZ, JACK: Single; Res.: 869 Hopkinson Ave.; Bus.: Leather; *Proposed by* Rhoda Soicher.
- PARNES, MRS. ROSE: Res.: 374 Eastern Parkway.
- PASS, MISS FAY: Res.: 1548 President St.; *Proposed by* Regina Kaplan.
- PINKWASSER, EDWARD: Married; Res.: 320 Eastern Parkway; Bus.: Liquors, 813 Sterling Pl.; *Proposed by* Morty Pinkwasser, Frank F. Rose.
- POPOWITZ, MISS PHYLLIS: Res.: 4303 Foster Ave.; Bus.: Dietician, Coney Island Hospital; *Proposed by* Morris Bloomstein, Sam Kestin.
- ROSENBAUM, ARTHUR: Single; Res.: 229 East 18th St.; Bus.: Salesman, a10-10 Jamaica Ave.; *Proposed by* Joel Sugar, Henry Lee Poyta.
- ROTTERSMAN, HENRY: Married; Res.: 751 St. Marks Ave.; Bus.: Project Engineer, Yonkers, N. Y.

ZUGER, MENDEL B.: Married; Res.: 919 Eastern Parkway; Bus.: Retired; *Proposed by* Ralph R. Moscovitz, Abraham Meltzer.

### Reinstatements

- BENIS, SAM: Married; Res.: 860—5th Ave., N. Y.; Bus.: Dress Mfg., 498—7th Ave.; *Proposed by* Ben Booth, Phil Amster.
- BEROFF, MYRON, Single; Res.: 767 E. 9th St.; Bus.: Naval Shipyard.
- MAX, JACK: Married; Res.: 200 Montauk St.; Bus.: Building materials, 450 Osborn St.
- LAVINE, HENRY I.: Married; Res.: 25 Plaza St.; Bus.: Fuel Oil, 16 Court St.
- ROTH, IRVING: Married; Res.: 1572 Carroll St.; Bus.: Fur Matching, 142 W. 29th St.; *Proposed by* Frank F. Rose, Meyer Segal.

### Additional Applications

- CHALEMSKY, ARYE: Single; Res.: 774 Montgomery St.; Bus.: Real Estate; *Proposed by* Max Jacobs.
- MAGNER, MAX: Married; Res.: 698 Empire Boulevard; Bus.: Police Sgt.; 4302—4th Ave.
- TODRAS, MORRIS: Married; Res.: 1402 Brooklyn Ave.; Bus.: Retail Installment; *Proposed by* Jack Rosen.
- YAEGER, GEORGE J.: Married; Res.: 1025 St. Johns Place; *Proposed by* Jack Sterman.

JAMES J. JACKMAN,  
*Chairman, Membership Committee.*

### In Memoriam

We announce with mournful sorrow the demise of

### Stephen J. Hurwitz

son of Dr. and Mrs. Irving Hurwitz of 361 Eastern Parkway on May 14, 1957.

The Brooklyn Jewish Center extends its heartfelt condolences to the bereaved family and relatives.

The Brooklyn Jewish Center announces with deep regret the passing of

### Louis Wolff

one of its earliest members of 325 Shore Road, Long Beach, L. I., on May 17, 1957.

We extend our most heartfelt expressions of sympathy and condolence to the family and relatives in their bereavement.

## THE YOUNGER MEMBERSHIP

ON APRIL 24, the Young Folks League elected a new slate of officers and members of the executive board. They were installed by Rabbi Kreitman at the regular meeting on May 1. All are hard at work already planning and scheduling the events for the coming year. I am sure the new season will be a big one. May I take this opportunity to present this selfless, devoted group to you.

*President* . . . . . Sam Kestin  
*First Vice-President* . . . . . Elliot Lewis  
*Second Vice-President* . . . . . Lila Picken  
*Treasurer* . . . . . Diana Libman  
*Corresponding Secretary* . . . . . Elaine Ullman  
*Recording Secretary* . . . . . Muriel Burickson

Honorary members of the executive board are: Morris J. Bloomstein and Bernice Gross.

The executive board members are: Diane Bentkowsky, Stanley Budin, Sheldon Goldbaum, Al Grober, Naomi Horowitz, Herbert Kaplan, Morris Krugman, Norman Mattisinko, Barbara Mazel, Lenora Miles, Rosalind Reich, Irwin Rothkopf, Edith Spergel, June Targue, Arthur Vidars, Irving Walter, William Walter, Edna Weiner.

There is always room, and an even greater need, for people to work on committees. To get the most out of your membership join at least one.

Please note that there will be no meeting Wednesday evening, June 5. The week of June 19 will bring a review of the year's events in a show entitled, "The Passing Parade," staged and directed by Bernice Gross. June 26 will begin the summer rooftop meetings. This year, as last, there will be meetings every Wednesday night. Dress is informal. Membership cards will be checked at the door, so please make sure that yours is up to date.

The Center is constantly in need of new members. Now is the time to submit names of your friends, who might be interested in joining the Young Folks League. They will have a rewarding experience.

It has been a constant source of irritation to those of us who come to meet-

ings on time to have to wait for some of the slower members. Please try to correct this.

The executive board meetings are held the last Thursday of every month, and are open to any member who wishes to attend. Please avail yourselves of this opportunity, and let us hear from you.

SAMUEL L. KESTIN, *President*.

## Junior League

IN CELEBRATION of Israel Independence Day, the Junior League heard a most interesting talk at its meeting on May 2. Mr. Moshe Lefevre, a staff member of the Jewish Agency, spoke on the problems and progress being encountered by Israel in absorbing and integrating new arrivals. He depicted the clashes and differences among the various religious sects as they meet on common ground after many centuries of dispersion and isolation, and he described the measures taken by their government to effect harmony and homogeneity.

In accordance with the by-laws, a new slate of officers has just been elected. They will begin their duties at once and work throughout the summer in planning a program and setting policy for the entire year ahead. They will also be responsible for organizing a summer schedule of activities.

For this week's meeting, the Junior League has prepared a miniature Carnival, in celebration of the Shavuot festival, to which it has invited not only its own membership, but all the teen-age members of the Department of Youth Activities.

This session brings to a close the regular series of meetings of the Junior League. For the rest of the month of June, with the exception of the 6th (Shavuot), the group will meet informally on Thursday evenings. During July and August, its membership will participate in its summer program and join the Young Folks League in the roof garden dances.

## Golden Age Group

THE Golden Age Group has indeed shown its mettle and true spirit for the Center. The members have pitched in wholeheartedly to help make the bazaar a success, and their interest and zeal have been wonderful to behold. Our capable Mrs. Goldman, was chairman, and practically every member of the group was active on the Bazaar Committee. We are indeed grateful for and proud of this wonderful response.

The Group celebrated a "Chanukas Habayas" when their new quarters in the Lincoln Place building were opened. There was a great celebration attended by a record turnout of members and friends. At this meeting, the members—feeling themselves a fully fledged group—presented a very beautiful gavel for the Golden Age Group. Mr. J. L. Horowitz, the President, was most pleased to accept the gift, and is to be commended for the planning of this beautiful afternoon. Flowers distributed to the ladies created a festive air. All the members looked lovely, and a grand feeling of warmth and friendliness prevailed.

Rabbi Levinthal addressed the gathering, and his understanding and sympathetic remarks were most impressive. The group then went over to the new quarters where all was in fine order and beautifully arranged. A kiddush was held, led by Rabbi Kreitman, and songs were sung. Then Rabbi Kreitman spoke concerning the purpose of this "grand opening," all eagerly welcomed his ideas and advice. Mr. Teller spoke appropriately with his usual sincerity of feeling and our own Mesdames Serbin, Saltzberg and Berman, entertained. Many thanks to Mrs. Shay for the delicious cookies she baked for the occasion, and to Mrs. Springer for supervising the flowers. Our deep appreciation, also, go to Mrs. Goldman, our gracious and efficient hostess chairman, and to the wonderful group of hostesses who did all in their power to make the afternoon enjoyable. The hostess committee consisted of the Mesdames Bookman, Borden, Frank, Lapidus, Moskowitz, Ritter, Shay, Springer, Wershell.

MRS. JOSEPH J. KRIMSKY,  
*Sisterhood Advisor.*

# PAGING SISTERHOOD!

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MRS. JOYCE KREITMAN, Editor

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*The beautiful festival of Shavuot is observed on the sixth and seventh days of Sivan, corresponding this year to June 5th and 6th. It is the anniversary of the giving of the Law at Mount Sinai. The Book of Ruth is read during this holiday because Ruth, the Moabitess, accepted the Torah given to Israel at this season.*

*The shavuot holiday is also synonymous with that joyous occasion in the lives of so many of the daughters of our Center Consecration classes. Just as the story of Ruth epitomizes her loyalty and consecration to our Jewish way of life, so we hope that the members of the Consecration Class, in reciting Ruth's immortal pledge, dedicate themselves to upholding our Jewish traditions. A hearty Mazel Tov to the parents of the girls in the Consecration Class.*

*As summer approaches and we will soon adjourn until the fall, may I take this opportunity to extend my sincerest thanks and appreciation to our Officers, Executive Board and members who have contributed so much to the success of our Sisterhood this year. When we meet again in the fall, may we continue to work together in the same spirit of harmony and cooperation as we have done in the past so that the coming year may even be more successful and meaningful. And as Ruth displayed her loyalty and devotion to Torah, we too, can follow this pattern and retain a sense of awareness of our responsibility as Jewesses and become spiritually enriched by our endeavors for Sisterhood.*

MOLLY MARKOWE, President.

The presentation of the "Tony" award to Judy Holliday for her role in "The Bells Are Ringing" came as little surprise to those who attended the Center's theatre party on March 4. Our thanks to Mrs. Abraham Meltzer, who provided us with tickets to this enjoyable show and who raised, with a limited number of seats approximately \$1,000 for the Center.

A bagel and lox brunch was held on Monday, March 11, prior to Sisterhood's meeting dedicated to Purim. Mrs. Maurice Bernhardt announced the Center's bazaar. As Sisterhood chairman of this project, she told of the expanding community services provided by the Center and its need for additional funds to sustain and develop this new work.

Our guest speaker in the afternoon was Mrs. Jakob Michel, an officer of the United Jewish Appeal. She explained that Israel is a haven for the Egyptian Jews, whose possessions were confiscated by Nasser and strengthened her plea for funds by relating dramatically and poignantly episodes of the cruelties endured by these homeless people.

A delightful play, "Malka's Purim Shpiel," directed by Lila Leonard, was presented. The members of the cast, Marjorie Lovett, Rhea Zimmerman, Syd Seckler, Betty Marks, Mary Kahn, Dorothy Wisner, Doris Mattikow, and Nancy Markowe portrayed their respective roles convincingly.

We are grateful to Irene Schiff, who opened the meeting by accompanying our singing of the anthems; Sylvia Moskowitz, who followed with a prayer; and Betty Marks and the Hostess Committee for the delicious brunch.

Our annual Torah Fund Luncheon, proceeds of which go to the Scholarship Fund of the Jewish Theological Seminary, was held on Wednesday, March 20. Mrs. Abraham Meltzer, chairman of the luncheon, reports that nearly \$1,500 was raised.

We are very proud of the Sisterhood members who participated in the symposium on Shabbat night, March 22. "The Return to the Synagogue — From Jewish Identification to Jewish Living" was discussed by Mrs. Irvin Rubin, who spoke on prayer; Mrs. Michael Aminoff, who talked about Youth Education; and Mrs. Joseph Krinsky, who informed us about Adult Education. Mrs. Benjamin Markowe summarized and moderated this panel.

A luncheon in honor of Mrs. Fred Zimmerman for donors of \$25 or more

to the U.J.A. took place on Thursday, April 4. The hostess of the afternoon was Mrs. Maurice Bernhardt, who generously offered the use of her home and extended her hospitality for this event.

The dining room tables were beautifully and festively set for our Passover meeting on Wednesday, April 10. Prior to the explanation of the meaning of Passover and the discussion of holiday foods, Mrs. Joseph Krinsky reported on the spring conference of the Brooklyn Branch of National Women's League.

The morning session of the meeting consisted of two workshops. The "circle system," a suggestion encouraging the participation of all the sisterhood members in program planning, creates a friendlier and more interested group. Jewish music, expressive and appealing, should be integrated with all Sisterhood activities and various methods of incorporation were proposed in the second workshop. Mrs. Jeanne Brody Weisberg, the afternoon speaker, stated that Sisterhood and synagogue work enable us to practice Judaism in our daily living and help us transmit our fine Jewish traditions and our concepts of social justice to our children.

Mrs. Maurice Bernhardt, in her report on bazaar developments, thanked the Golden Age Group, our guests at the meeting, for sewing lovely aprons for the bazaar.

The program chairman for this meeting, Mrs. Carl Kahn, related the story of Passover and explained the significance and the preparation of the seder plate found on every table at this gathering. Rabbi Kreitman told us that Passover was the most important festival of Judaism, for we reidentify ourselves as Jews. In the days of Hezekiah, the observance of Pesach was ordered to bring together scattered Israel. The people enjoying the reunification, begged that Passover be celebrated for 14 days instead of 7 days.

The display and description of favorite and unusual Passover delicacies by Sylvia Horowitz supported the sentiments of our forefathers who wished to extend the length of this holiday. A large appetizing variety of cookies, cakes and candies were baked by Sylvia to illustrate her holiday ideas. Our Pesach *balabusta* surprised us with a matzoh meal bagel. Cantor Sauler and his daughter Gayna,

(Continued on next page)

accompanied by Mr. Kreutzberg, concluded this meeting with a spirited rendition of favorite Passover songs.

Our thanks to: Bea Sterman and her accompanist Ruth Bernhardt for leading the anthem singing, Anne Bernhardt for the opening prayer, Eleanor and Irving Horowitz for contributing the Passover refreshments.

The contributions to Cheer Fund received by Mrs. Fannie Buchman, chairman of this committee, enabled Sisterhood to continue its many charitable projects during this past season. Mrs. Buchman submitted the following good wishes expressed through a donation:

Mrs. Julius Kushner shared with us her gratefulness for her recovery. Best wishes for continued good health were extended to Mrs. Kushner by Mrs. Rose Katz, Mr. and Mrs. Leo Kaufmann and Mr. and Mrs. Max Taft.

In anticipation of the Bar Mitzvah of their son, Mr. and Mrs. Michael Aminoff expressed their thankfulness through Cheer Fund. Miss Nancy Markowe received congratulations on her Bat Mitzvah from Mrs. Rosalind Goldberg, Mrs. Rose Meislin, Mr. and Mrs. Benjamin Moskowitz, and Mr. and Mrs. Herman Soloway.

Mrs. L. G. Lukashok happily announced to us the birth of a grandson. Dr. and Mrs. Elias Rabinowitz shared with us the joy of a new grandchild. Mr. and Mrs. Julius Kushner and Mr. and Mrs. Herman Soloway welcomed the arrival of the grandson of Dr. and Mrs. Elias Rabinowitz.

The marriage of their daughter was celebrated by Mr. and Mrs. Henry Brautman.

Mr. Aaron Gottlieb and Mrs. Bernard Weissberg honored the memory of Mrs. Weissberg's father, Mr. Morris Spitzer.

Shavuot, the festival of weeks, is celebrated 7 weeks after the second day of Passover on the sixth and seventh day of Sivan (June 5 and 6, this year) Shavuot, an agricultural festival marks the end of the cereal harvest and the beginning of the fruit harvest. According to our tradition Israel received the Torah on this day.

It is customary to eat dairy foods and fruits and to decorate the house and synagogue with plants and flowers. Special

treats for the holiday are noodle and cheese pudding, *bobke*, *rugelach*, *borsht*, chopped herring, *schav* and blintzes. For good cheese blintzes try the following recipe:

#### *Batter*

1 cup sifted all-purpose flour, 1 teaspoon salt, 4 eggs, well beaten, 1 cup milk, or water.

Sift flour and salt; mix eggs with milk or water; stir in flour, mixing until the batter is smooth and thin; Pour onto hot, lightly-greased 6-inch skillet enough batter to cover pan thinly; Cook over a low flame on one side only until blisters form on top of cake; Cool on a plate, cooked side up; Repeat, until remaining batter is used up.

#### *Filling*

1½ pounds of dry cottage cheese; 1 tablespoon butter, melted; 1 or 2 egg yolks beaten; Salt, sugar, cinnamon to taste.

Mix all ingredients. Place a tablespoon of mixture in the center of each cake. Fold edges of cake over mixture. Fry in butter till brown on both sides.

Blintzes may be refrigerated until ready to fry. Yield: 10 blintzes.

#### **Calendar**

Wednesday, June 12—8:30 P.M. Installation of new officers.

Tuesday, June 18—12:30 P.M. Closing luncheon for Sisterhood Board Members.

*Best wishes for a happy, healthy, restful summer!*

## **YOUTH ACTIVITIES**

OUR members met for the last time in their club groups on April 27. The contrast between the first meetings last fall and the closing sessions was quite evident. Shyness, awkwardness and introversion had given way to wholesome sociability. Everybody seemed to be saying: "It's good to be alive." There were serious evaluative summaries and discussions in all clubs. The inevitable conclusion was reached that a great deal of good had been accomplished but that with greater effort and better cooperation even more could be done next year.

Despite the termination of regular club meetings, the Center continues to be the gathering place for our youngsters on Saturday nights. An informal lounge program will be conducted through the end of June. When the weather permits, the roof will be used.

Registration of current members has been completed. Applications are now being accepted from the children of Center members, students of our Hebrew School, and unaffiliated neighborhood residents. The registration procedure is simple. Blanks are available for the asking at the information desk, and the applicant will eventually be summoned for an interview.

The Department of Youth Activities now has a strong, energetic affiliate, a Parents' Council. This group, newly organized, has been meeting regularly and planning many new additions to our club program for the new season.

### **Secure Your Tickets For MUSIC UNDER THE STARS**

to be held on

**Wednesday, June 19, 1957  
8:30 P.M.**

at

**EBBETS FIELD**

Tickets are available at Center desk.

**Prices: \$1.00, \$2.50, \$3.50, \$5.00  
\$10.00, \$25.00**

Members are urged to participate in this important venture in behalf of the American Fund for Israeli Institutions.

- ISRAEL FOLK MUSIC FESTIVAL—The colorful Goren Dance Group of 60 Dancers.
- ALL-STAR VARIETY SHOW—Ella Fitzgerald, Buddy Hackett, Phil Foster, Dick Shawn, Copa Cabana Show and many others.
- A "surprise" guest.
- NEW YORK PHILHARMONIC SYMPHONY ORCHESTRA.  
*Conducted by Robert Zeller*  
HAROLD BROWN,  
*Chairman.*

## Congratulations

Heartiest congratulations and best wishes are extended to:

Dr. and Mrs. Max Dannenberg of 1349 President Street on the birth of a son, Jeffrey Craig, to their children Dr. and Mrs. Marvin Dannenberg on May 7.

Mr. and Mrs. Joseph Meisel of 36 Catalpa Avenue, Lynbrook, L. I., on the marriage of their son, Pvt. Gerald Arthur Meisel, to Miss Sandra Bette Estein of Laurelton, L. I., on April 13.

Mrs. Jacob D. Posner of 37 Remsen Street, Lynbrook, L. I., on the birth of a son, Philip Benjamin, to her children Dr. and Mrs. Daniel B. Posner on April 25.

## Mishnah Breakfast Cancelled

The final Mishnah Breakfast scheduled for this Sunday morning, June 2, has been cancelled. The Breakfasts will be resumed in the fall and details of the official opening for next season will be announced at the proper time.

## Personal

Stuart Isacowitz, son of Mr. and Mrs. Bernard Isacowitz of 138 Beach 149th Street, Belle Harbor, L. I., has been elected President of the Student Council of Adelphi Academy.

## Graduation

Fran Solomon, daughter of Mr. and Mrs. Arthur Solomon of 263 Eastern Parkway is graduating from the New York City Community College with an Associate of Applied Science Degree in Accounting.

## Condolences

Our most heartfelt expressions of sympathy and condolence are extended to:

Mrs. Julius Kushner of 798 Montgomery Street on the loss of her beloved mother, Ida Hartman, on May 15.

Mrs. Irving Steinberg of 1319 President Street on the passing of her beloved sister, Ethel Jacobson, on May 16.

## Unveiling of Mr. Bernstein Monument

The unveiling of a monument in memory of the late Mr. Alex Bernstein will be held on Sunday, June 16 on the Bernstein Plot, Block S of the Mt. Lebanon Cemetery at 3 P.M.

## Shavuot — 1957

(Continued from page 3)

concentrated on himself. And then that insular faith in himself and his potentialities fell apart. In the last two decades we have seen the refractoriness of human nature, the utter helplessness of man when confronted by his own destructive ingenuity. Man's heretofore venerated self-sufficiency became in his eyes a deceiving myth.

Where is man now to find that faith to replace the myth of humanism? The hallowed word *revelation* directs man to the wellsprings of renewed faith. Whatever way *revelation* is conceived or interpreted, be it in the fundamentalist or modernist manner, belief in it is a profound recognition of our human need for Divine guidance and inspiration. It is the assertion that our human resources of knowledge and wisdom may be sufficient for the moment but ultimately we must rely on God and His guidance. For us Jews this assertion of faith is embodied in the word Torah.

We pray at this festival season that man will hasten his salvation by acknowledging the meaning of *revelation*, and open his heart to the teachings of Sinai.

BENJAMIN KREITMAN.

## INTERESTED IN FRESH WATER FISHING?

A couple, who are Center members, would like to meet another congenial Center couple interested in taking short week-end trips or vacation to fish in fresh water — either Lake, Stream or River. For further information, write or call the Center office.

## BE A CENTER GUEST

The Membership Committee announces the continuation of the current membership drive through June 30.

You can receive a ticket to a popular Broadway Show *if* during the first 6 months of this year you will have signed up as members:

**3 families—or—2 families  
and 1 unmarried member  
—or—4 unmarried members.**

*Please make certain that you are properly credited for all members you propose.*

## Remember:

The period of time runs from January 1 - June 30. There is still time for you to join your fellow Center members as guests of the Center at a show during the fall season.

JAMES J. JACKMAN,  
*Chairman, Membership Comm.*

## MEN'S CLUB MEETING

Monday, June 3

8:15 P.M.

Police Commissioner, Stephen P. Kennedy has designated a representative of the Juvenile Aid Bureau to address the meeting.

## ADVANCE NOTICE

SEASON'S FINAL

MEN'S CLUB SOCIAL

Monday Evening June 24

Rooftop Dance

Bring Your Dancing Partner

THEO. D. OSTROW,  
*President.*

## THE HEBREW SCHOOL

**G**RADUATION exercises of the Brooklyn Jewish Center Hebrew School will take place on Sunday, June 9 at 10:00 A.M. in the synagogue. 62 students will receive diplomas and certificates.

A Cantata, "Tzedakah" (Charity), will be presented by the graduates under the direction of Mr. Marvin Antosofsky.

The following will participate: Dr. Moses Spatt, president of the Center; Rabbis Levinthal, Kreitman and Lewittes; Rev. William Sauler, cantor; Mr. Julius Kushner, chairman of the Hebrew Education Committee; Mrs. Mollie Markowe, president of Sisterhood; Mrs. Sadie Soloway, president of PTA.

Graduates of the class of June 1957 are: Richard Ager, Cary Aminoff, Ruth Atlas, Myrna Bader, Joel Blumenfeld, Marc Charney, Doris Cohen, Carole Coopersmith, Robert Crawford, Robert Douglas, Lenore Epstein, Richard Fabricant, Richard Feinstein, Marian Fischer, Rita Fischer, Barry Fox, Alan Joseph Fried, Everett Harris Goldberg, Judy Grossman, Jay Gutchman, Richard E. Halperin, Baila Handelman, Nancy Hellman, Esther Herschman, Elliott Hochman, Arthur M. Horowitz, Larry Horowitz,

Kenneth Hurst, Rochelle Kalton, William Kantor, Sue Ellen Katz, Joan Kershenbaum, Ruth Klepper, Marcia Kramer, Rita Kupietzky, Aviva Lemberger, Leslie A. Lew, Nancy Markowe, Jay Meltzer, Carol Morong, Marilyn Raphael, Alan Rashkin, Allan Rosenbloom, Barry Nathan Rothchild, Allan Rubinow, Deborah Satran, Bianca Sauler, Gerald Skalka, Robin Soloway, Carole Stolerov, Marilyn Thaller, Howard Weintraub, Eugene Weiss, Philip Yacht, Michael Yellowitz. *Pre-Consecration Class*: Phyllis Berman, Sylvia Cantor, Florence Dinnerstein, Blythe Farb, Cecile Falk, Martha Gore, Elinore Grumet, Linda Haberman, Devra Langsam, Carol Dena Levine, Myra Makowsky, Carol Maltz, Sharon Morgenbesser, Jane Ostrow, Ilene Panzer, Janet Rothstein, Gene Schwartz, Amy Willick. *Post-Graduate Class*: Richard Goodman, Robert Halperin, Herman Hinitz, Susan Kallen, Bernice Kirschner, Eileen Kirschner, Beryl Klinghoffer, Harold Spevack. *Senior Group*: Judith Gottlieb, Leonard Marco, Richard Tascandi. *Post Bar Mitzvah Class*: Michael Chafkin, Richard Goodman, David Greenseid, Robert Halperin, Joseph Moskowitz, Harold Spevack, Richard Zietz.

## Orthodox Judaism

(Continued from page 7)

Dr. Belkin's views will undoubtedly meet hearty agreement from a host of orthodox rabbis and laymen who regard him with great reverence and affection. His volume will help to strengthen the orthodox position in American Jewish life. At the same time it must also be said that a number of his views lend themselves to argument, and will undoubtedly be challenged by leading exponents of other religious groups.

It is of course unreasonable to expect a full and complete treatment of all problems that face the Halachah today within the limitations of one volume, especially if it deals with so many other aspects and problems of Jewish life. Dr. Belkin is to be congratulated on offering us the first fruits of his thinking on this vital subject. We hope that despite his manifold tasks in leading a great and growing University he will find the time and opportunity to present us with further studies in the important field of the *Halachah* and how to make it once more a potent influence to guide and to enrich Jewish life.

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